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A MESSAGE FROM THE Spirit of Truth UNTO All the World.

Let all that pant, come; and all that thirſt, come; and all that mourn, come: for the Lord waits tō ſhew Mercy.

By *WILLIAM SMITH.*

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A Meſſage from the Spirit of Truth unto all the World.

O Ye People, who have many Shepherds ſet over you, and many Teachers heaped up amongſt you, and yet lie ſcattered up and down as ſheep without a ſhepherd, and are driven from mountain to hill, where you neither get bread nor water; Have you not heard ſome of them many years, and followed them many dayes, and yet your ſouls want ſatisfaction? What is become of all your money that you ſpent upon them, and to what purpoſe is all your labour in following them? are not your burdens yet upon you? and do not your ſins remain within you? and are you not in the Land where famine pinches you? and doth your faith perſwade you that there is no relief for you? Is darkneſs ſo thick that nothing can remove it? are the chains thereof ſo ſtrong that they cannot be broken? is ſin ſo natural that you cannot forſake it? are vain cuſtoms ſo prevalent that you cannot deny them? are your eyes ſo ſhut that they cannot be opened? are your ears ſo ſtopped that they cannot be made to hear? are your hearts ſo hardened that they cannot be broken? are you ſo far alienated from God that you cannot be converted? are you ſo much defiled that you cannot be cleanſed and healed? Is this the faith wherein ye ſtand? then woful will it be in the end thereof; for the end of this faith will not be ſalvation to your ſouls, but wo and eternal miſery: for with God all things are poſſible, and there is no want of power in Chriſt to ſubject all the powers of darkneſs; but there is want of true love in you to his Light and Power within you; and therefore it is that your ſins remain, and your burdens lie heavy upon you, that your eyes are not opened, nor your ears unſtopped, nor your hearts converted and healed; this is the ground of your miſery and the

cauſe of your grief and trouble, becauſe you hearken not to the Word of Life, nor yeeld your ſelves to obey its counſel: How often hath God tendered his Love unto you, and how often hath his Compaſſion broken towards you? but how have you kicked againſt his Reproof, and have not hearkened when he hath ſpoken? and yet you ſay you want power to overcome corruptions, and to get victory over ſin; and becauſe it is ſo with you, therefore you are perſwaded that there is no help for it in this life, but ſo it muſt be whilſt you live upon the Earth; Is not this your faith? and are you like to get victory over ſin, and to be eaſed of your burdens, whilſt you give way unto darkneſs that leads you into ſin? and yet you ſay you ſtrive as much as you can to keep out of it, and feeling ſomething in you that ſtrives againſt it, yet notwithſtanding you feel it prevail over you, therfore you are perſwaded that it can never be otherwiſe whilſt you are in the body, and ſo you ſay the fleſh is weak and ſubject to failings and haltings, and whilſt you are in the body ſin will be creeping in, though you endeavour what you can againſt it; and ſo it is; and therefore you muſt come to the Spirit of God in your ſelves, that beareth witneſs againſt the fleſh, and teſtifieth that the deeds thereof are evil: for the fleſh is weak, and in the fleſh there dwells no good thing; and whilſt you live in the fleſh you cannot reſiſt the fleſhly motions, but will be captivated by them, and burdened with them; but the Spirit of God is ſtrong, and able to ſubdue the luſts of the fleſh, and to mortifie all your corruptions, and to breake down the body of ſin and death, under which you lye groveling and bowed down in ſorrow, pain and wo; for whilſt the fleſh liveth, and you live in it, and walk after it, you are under the Spirits condemnation; for every motion of the fleſh is contrary to the Spirit, and by the luſtings of the fleſh the Spirit is quenched and greived; and here you cannot be free from the Spirits reproof, nor the Judgment of it; for the Spirit condemns the luſts of the fleſh, and riſeth in Judgment againſt every motion of it; for being contrary one to the other, there can be no agreement between them; and therefore you may know that when you are reproved, you are joyned to the fleſh, and obeying the motions of it; and there the Spirit ſtrives with you, and checks and reproves you, that

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you might not ſo ſwiftly run in the fleſhly liberty which increaſeth your miſery; and herein the love of God is commended to you, in that he ſtrives with you by his Spirit, to ſtop your way in which you run after the motions of the fleſh, and by his Spirit he calls unto you in every reproof: and is there not that in you that lets you ſee that you ſhould not ſin againſt God, and grieve him?

Object. If you ſay, Yea, but we know not how it can be otherwiſe; we ſtrive and endeavour as much as we can, but we are ſubject to failings, and though we do ſee that we ſhould not commit ſuch things as ſometimes we do, yet we want power to reſiſt and overcome them.

Anſw. Now conſider, Why is it that you want power to reſiſt and overcome, Is it not becauſe you joyn not to the Spirit which makes the Evil manifeſt; for when the Spirit lets you ſee that the motions of the fleſh tempt you to evil, then you are not to yeeld your ſelves to the motions of the fleſh, but to the motion of the Spirit, and ſo not to ſerve the fleſh but the Spirit; *for unto which you yeeld your ſelves ſervants to obey, you are a ſervant to it*; and by yeelding to the motions of the fleſh, you are a ſervant to it; and there is your failings and your ſin committed; for in the fleſh dwells no good thing, it is the proneſs to evil; and whilſt fleſh lives, and you live in it, your thoughts, words and deeds are *evil continually*; and though you may feel ſome ſtrivings againſt the Evil, and many times come under ſuch Judgment that you ſay, *I will never do ſuch things again*, yet not joyning with the Spirit to overcome the evil, you want power to pay your vows unto God: And is it not a ſad thing that when you have ſinned, and that Judgment overtakes you, and in the ſence of Judgment you promiſe never to do the like again, and yet do not pay your vows unto God, but are found committing the ſame things again, and that with as much greedineſs as ever? do you not here break your Vow, and ſin againſt the Spirit that makes you ſenſible that you ſhould do ſo no more, and ſo add ſin to ſin; firſt, by committing evil; ſecondly, by promiſing and not performing?

Now ſeeing your own ſtriving and endeavouring and promiſing doth all fall ſhort of performing, and that you want power

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in your ſelves to overcome the evil that is preſent, and ſo lie groaning under it, and burthened with it; and whilſt the fleſh liveth, and corruption ſtandeth, it cannot be otherwiſe; therefore you muſt come to the Spirit, which is holy, which is harmleſs, undefiled, and ſeparate from ſin, in which is no ſin; and you muſt not quench it and grieve it by diſobedience, but unto every Reproof yeeld your ſelves, and ponder ſeriouſly what it meaneth. Art thou reproved by the Spirit? then ſtand ſtill and ponder it in thy heart, What doth this mean? am I doing that which is juſt and right, or am I amiſs? and by ſtanding ſtill and pondering ſeriouſly what is meant by the Reproof, thou wilt hear the expreſs voice of the Spirit tell thee that thou art in the evil, and thou muſt turn from it, and forſake it, and deny thy ſelf, and take up the Croſs: This is the Spirit's voice in thee, and the Spirit is Truth. Now when thou findeſt theſe things ſo, hearken diligently to the Spirit, there is thy Teacher; and being willing to hear and obey the Spirit, then thy ſoul will come to find life in the Spirit; and ſo thou wilt begin to feel the Spirit's power, to draw thee, to lead thee, to teach thee, to inſtruct thee, and to ſtrengthen thee, by which thou wilt come to know that thy ſtrength is in the Spirit, and ſo thou coming to the Spirit which hath ſtriven with thee, and yeelding thy ſelf to the drawings and leadings of it, then thou wilt know the Spirit's work in its own power, and wilt feel it ſtrive over the motions of the fleſh, and give thee ſtrength to overcome them; and ſo all thy own ſtrivings and endeavours will come into ſilence, by the power of the Spirit, and the Spirit will condemn ſin in the fleſh, and manifeſt its own life in thy mortal body; and then thou wilt know, *That as ſin hath reigned unto death, even ſo Righteouſneſs reigneth unto life by Jeſus Chriſt*; (Mark) here is an overcoming Righteouſneſs reigns unto life by Jeſus Chriſt; and that which reigns is in dominion, it hath overcome and got the victory; and ſo it is the power of Chriſt that overcomes the wicked one in thee; therefore joyn to the power of Chriſt in every Reproof, & thou wilt find that whatſoever he doth reprove in thee by his power, he will by the ſame power crucifie it for thee, and ſo redeem thee out of all iniquity, tranſgreſſion and ſin, and ſet thee free from thy burdens with which thou art oppreſſed;

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and here thou wilt feel Christ to do that, which thou couldest not do for thy self, nor any other for thee; and then thou wilt know that the same which reproves thee for sin, is thy Saviour from it, and thy Redeemer out of all iniquity; and as thou comest unto him, and believest in him, he will not cast thee off; therefore let not thy sins withhold thee from coming to Christ, for thou art he that he seeks: And who hath more need to come unto him than thou hast? it is thou that art diseased, it is thou that art sick, and therefore thy need is greatest of a Physician, and thy wounds have most need of cure, and what else can heal thee and cure thee, but Christ the power of God? and therefore his compassion is towards thee; though thou art a sinner, he would not have thee die and perish, but would have thee come to him that thou mightest be healed and saved; for *he comes to save the world, and not to destroy it; and if thou diest in thy sins, thy destruction is of thy self:* For Christ is not wanting in his love to manifest thy sins unto thee, and to reprove thee; but if thou art rebellious against him, and wilt not come unto him, then thou forsakest thy own mercies, and thereby destroyest thy self; therefore mind the Light with a careful eye, and take heed unto it, and thou wilt see thy Salvation to be in it, and so know from whence thy Salvation cometh; and there will be thy stop and cross to thine own way, all thy hearts lusts will be crossed, thy evil thoughts, words and deeds will be all stopped and crossed by the Power of Christ; and it will mortifie the flesh, and all the deeds of it; and here thou wilt feel Christ to give thee power over the world, the flesh and the Devil, and every motion of the flesh in its first rise thou wilt have strength in the power of Christ to beat it down and subdue it; and so in the Power thou wilt know the daily Cross to thy will, to thy wisdom, to thy reason, to thy corruptions, to thy vanities, to thy mirth, to thy pleasures, to thy customs, to thy formalities, to thy traditions, to thy vain worship; and whatsoever hath its rise and being from the motions of the flesh, the Power of Christ will cross that nature and destroy it, and so bring thee into death, and all thy lovers with thee, and crucifie all down together; and here thou wilt feel the power strike over thy filthiness and thy own righteousness, and stain the pride of the glory of flesh; then in the

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power thy change being wrought, and thou coming into union and fellowſhip with the Power, thy ſtrength will be renewed in God, and his Commands will not be grievous to thee; for whatſoever he doth require of thee, he will give thee ſtrength to perform it, and ſo thou wilt know that the ſame which requireth, the ſame gives ſtrength to perform what is required; and how canſt thou then want ſtrength and power, when thou art joyned to Chriſt the Power of God, who is greater and ſtronger than the power of darkneſs? Wilt thou complain for want of ſtrength, and want of power? and wilt thou now ſay, I would do this or the other, but I cannot, I have no ſtrength, I have no power. Oh nay, if thou art come to Chriſt the Power of God, thou wilt feel him to be greater in thee than he that is in the world, and by faith in his Power thou wilt know that all things are poſſible: for if Chriſt was not the greateſt and ſtrongeſt, the Creation could never be reſtored, nor the ſoul redeemed out of the fall: but Chriſt is the greateſt, and Chriſt is the ſtrongeſt; for he is the firſt and he is the laſt, therefore with him all things are poſſible; and though in thy own eye ſome things may ſeem impoſſible, yet with him it is poſſible, who works and none can let it: therefore whatſoever weakneſs is upon thee, and that thou canſt not overcome thoſe things that do burthen thee, Be not faithleſs but believe, and look to Chriſt who is ſufficient to help thee and relieve thee; for thy weakneſs is want of faith, and ſo thou ſtaggereſt at the Promiſes and appearances of Chriſt; and if he utter his voice within thee, and ſay unto thee, *Turn unto me and live*, thou canſt not believe that it is he, and ſo the fleſh vaileth thee, and imbondageth thee by the ſecret working of the Myſtery of Iniquity; for now people cry, *How are we in bondage to the things that are! If I could tell what to do, I would never go to the Worſhip that now is obſerved, it is ſuch a bondage to me, and ſuch a burden upon me, that it makes me to mourn under it; but what ſhall I do, the Law requires it, and I want ſtrength to ſtand againſt it? I would willingly deny it, if I could do it, and not come into ſufferings; but I muſt either do it, or elſe I ſhall bring my ſelf into trouble.*

Now conſider, What is it that convinceth thee that the preſent Worſhip is not in the Truth? and what is it that is burthened

thened with it, and would be free from it? and what is it that reaſoneth for ſafety and cannot deny it? Read this diſtinction, and then thou wilt plainly ſee, that thou createſt thy own bondage, by giving way to thy own reaſon; for that which manifeſts the Worſhip to be out of the Truth, that is the Light of Chriſt, and that which is burthened with it that is the Righteous Seed of God; but that which reaſons for ſafety that is the fleſh, and thou entering into conference with fleſh and blood, thou goeſt from Chriſt the Power of God, and ſo thou haſt neither ſtrength nor power to deny and ſeparate from that which is the burthen of the Seed; and then thou ſeekeſt out excuſes in thy reaſon, and ſomething will be taking care for Wife, Children and Eſtate, and the things of this life, and reaſon willbe ready to ſay, If I ſhould deny and ſeparate, I ſhould be deprived of my Liberty, and loſe my Eſtate, and ſo become a ſufferer; and I had better undergo the burthen, than expoſe my ſelf to ſuffering; and though I do conform, yet my mind not agreeing in performance, I hope it will not be charged upon me as ſin. Oh! take heed, for this is a greater danger, then the danger of ſuffering, or loſs of thy eſtate; for if thou by ſuch reaſoning think to ſave thy own life, thou loſeſt life eternal, and that will be a greater loſs unto thee then the loſs of all things in this world; and therefore let not ſuch things prevail over thee, for they will imbondage thee, and cauſe thee to go heavily, and *if thou love any thing more than Chriſt, thou art not worthy of him*; therefore thou muſt deny all for him, and count nothing too dear to offer up which he requires of thee, but let Husband and Wife go, and Children go, and Houſe and Land go, to follow Chriſt; and yet love thy Wife and Husband, and Children in their places, and uſe thy Houſe and Land in their places, for in their places they are good and comfortable; but if they lye in thy way for following Chriſt, and that thereby thou art hindered for anſwering his requirings, then they are ſad and miſerable, and ſo they are to be denied, and not otherwiſe: And here thou wilt find ſtrength and power preſent with thee, and wilt be made willing to deny and ſeparate from that Worſhip which thou art convinced is out of the Truth, and which is thy burthen to obſerve: if thou take heed to the Light and Power of Chriſt in thee, it will open thy eye to

look over a Priſon or Eſtate, or the neareſt things that are unto thee, it will let thee ſee that which is beyond them all, *a glorious Inheritance that never fades away, a Kingdom that hath no end*; and therefore obey the Spirit of God in thy own conſcience, bow unto it, there is the true Worſhip, a Worſhip in the Spirit, a Worſhip in the Truth; worſhip God there all ye that deſire to ſerve him.

And if you ſay, *Thus we would do, but we want ſtrength, and we want power to do it.*

Anſ. Oh caſt away all your reaſons, and wait in ſimplicity, and the Spirit will help you; therefore come to the Spirit whoſoever thou art, and what condition ſoever thou art in; if thy ſins burthen thee, come to the Spirit to eaſe thee; if thy Worſhip burden thee, come to the Spirit for ſtrength to deny it, and then thou wilt have power over all thy reaſonings, and all thy fears, and all thy doubtings; for the Spirit will help thee in thy greateſt ſtraits; it will be thy ſtrength in weakneſs, it will comfort thee in feebleneſs, and what is it that the Spirit will not do for thee, if thou love it and come unto it? I tell thee from true experience, that it will do ſo much for thee, as thou needſt do nothing for thy ſelf, but ſtand ſtill and eye the movings of the Spirit, and ſo yeeld thy ſelf to its drawings and leadings, then it will ſave thee from ſin, and redeem thee out of iniquity; it will eaſe thee of thy burdens, and ſet thee free in the liberty of its own life: and this is the work of God's Spirit, which ſaveth by its Grace, and therefore thy ſtrength is to ſtand ſtill and believe in the Spirit, and in ſo doing thou wilt neither want ſtrength nor power to overcome whatſoever corruptions do imbondage thee, but the Spirit will releaſe thee, and give thee dominion to reign and rejoyce over thy enemies which have reigned and rejoyced over thee.

And now ye that are panting and hungring after the living Refreſhment, come ye alſo to the Spirit, that ye in the Spirit may be comforted; for God regardeth your breathings, and your tenderneſs is before him: therefore be not ye afraid to come, becauſe ye are weak, and becauſe ye are feeble, and becauſe ye ſee ſome failings, and ſo mourn at the ſight of them, and judge your ſelves unworthy to come; O let not theſe things diſ-

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discourage you, but come, though weak, come, though feeble; come, though thou seest some failings, it is the Spirit must give thee strength, it is the Spirit must give thee comfort, it is the Spirit must overcome thy failings; therefore come and delay not: and as thou comest unto it, then deny thy self and follow it, and let not thy eye look any other way, nor to any other thing; so in the living Spirit thou wilt worship the living God, who is a Spirit, and there thou wilt feel his presence, his virtue and goodness, and that will answer thy breathings, and satisfie thy hungrings; and through the nourishment of the Spirit thou wilt grow in the Spirit, and live in the Spirit, and then there is no condemnation unto thee: Therefore let every one come to the Spirit and be saved, *for the Lord waits to shew mercy*: He is pulling down the birth of the flesh, and raising up the birth of his Seed; and he is dear and tender over it wheresoever it breathes, and therefore to the babe he saith, *come*; and to the poor and needy he saith, *come, I will in no wise cast thee off*: and as this is his voice to the babe of Innocency, even so he saith to the worker of Iniquity, *Depart from me, I know thee not*. And here is a distinction in the Invitation; unto the true birth he saith, *Come*; unto the false birth he saith, *Depart*: *Therefore let the wicked forsake his way, and the worker of iniquity depart from his iniquity*; then let the babe of Innocency draw nigh and come, for thou art the babe which is tendered; and therefore come in the drawings of the Spirit, and drink of the Water of Life freely; for the Fountain is open unto thee that thou mayest be refreshed, nourished, and comforted in the power of an endless life, which hath compassion upon thee in mercy and loving-kindness.

And now all people, hear the Spirits voice, obey its teachings, yeeld to its drawings, and so come to the Church in the Spirit, the Ministry in the Spirit, the Worship in the Spirit, the Unity in the Spirit, and so serve God in the Spirit, in which there is no condemnation; and there the good Shepherd will lead you, and his voice you will know from the voice of strangers, therefore hearken and obey; This is your day, come; yea let it be now, and put it not off to another time; for delays are dangerous, and by delayes you may lose the time that now

is, and so lose your peace and happiness for ever: therefore let the World go, Pleasures go, Will-worship go, and come to the Spirit, walk in the Spirit, and live in the Spirit; then no division any more, but one heart, one mind, and one soul, in one Seed of Life, which is blessed for ever, in which the Saints have communion together, and in which true love, peace and concord aboundeth; where there is no more twain, but *one new man in Christ*, who reconcileth all things by himself, and so maketh peace; unto whom all come, that of his Life you may be born, without which ye can never enter into the Kingdom: therefore come to Christ the *saving health of all Nations, the chief Shepherd and Bishop of the soul*; whose pastures are fresh and green; whose invitations are full of love; Oh let it win you, let it draw you and overcome you, that by his Power ye may be saved, and by his Virtue ye may be healed, and so inherit everlasting Life to your souls comfort, without which you can never be happy, neither here nor hereafter; therefore consider it seriously, the matter is weighty.

THE END.